The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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THE CHEERFUL LETTER.

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OUR MASTER.

Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

Our outward lips confess the name
All other names above;
Love only knoweth whence it came
And comprehendeth love.

Blow, winds of God, awake and blow
The mists of earth away!
Shine out, O Light Divine, and show
How wide and far we stray!

Hush every lip, close every book,
The strife of tongues forbear;
Why forward reach, or backward look,
For love that clasps like air?

And not for signs in heaven above
Or earth below they look,
Who know with John his smile of love,
With Peter his rebuke.

In joy of inward peace, or sense
Of sorrow over sin,
He is his own best evidence,
His witness is within.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;—

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all!
Whate'er our name or sign
We own thy sway, we hear thy call,
We test our lives by thine.

Who hates, hates thee, who loves becomes
Therein to thee allied;
All sweet accords of hearts and homes
In thee are multiplied.

Deep strike thy roots, O heavenly Vine,
Within our earthly sod,
Most human and yet most divine,
The flower of man and God!

Apart from thee all gain is loss,
All labor vainly done;
The solemn shadow of thy Cross
Is better than the sun.

Alone, O Love ineffable!
Thy saving name is given;
To turn aside from thee is hell,
To walk with thee is heaven!

—*John G. Whittier.*

THE STORY OF THE RESURRECTION.

FROM "JESUS AND HIS BIOGRAPHERS" BY DR. W. H. FURNESS.*

. . . Let us now, keeping the records before us, mark the circumstances that occurred, and the order in which they took place.

Matthew gives us to understand that, after the women reached the sepulchre,

*This article is a portion of Chapter XIII. in Dr. Furness's book.

"there was an earthquake; and an angel with a countenance like lightning, and raiment white as snow, descended from heaven, and came, and rolled back the stone from the door, and sat upon it." But all the other accounts state that, when the women reached the tomb, the stone was already rolled away. So that the story of the earthquake and the descending angel with a countenance like lightning and raiment white as snow must have been told by the soldiers stationed as a guard at the sepulchre, who, it is said, were so terrified that "they shook and became as dead men!"* There can be no reason why we should not carefully sift the statement of these men, particularly as it is said they were overpowered with fear,—a passion which more or less disturbs the power of correct observation, and always disposes to exaggeration. Whether they were understood, or whether they meant to be understood, as saying that they saw the angel descend *visibly* from heaven, is by no means certain. If they believed that they saw an angel, they would naturally suppose that he came down from heaven, and express themselves accordingly. It is worthy of notice that the earthquake is first mentioned, though it appears to be represented as if produced by the angel. The fact which most obviously and naturally explains this story of the earthquake and the angel seems to me to be this: before it was light, and before the women reached the sepulchre, and when there were no persons at the spot but the guard, Jesus, restored to life by the extraordinary power with which he was gifted, rolled away the stone and came forth from the sepulchre, clad in the long white habiliments of the grave. The motion of the stone, which was "very great," shook the earth; and, as there had been an earthquake the day but one before, the idea of a similar occurrence at once and naturally suggested itself to the minds of the soldiers, who, notwithstanding their violent and daring mode of life, were, as such men frequently are, very susceptible of superstitious fears, and likely to be panic-struck by a circumstance in itself so startling. The sudden motion of the stone, and the appearance of a figure clad in white, filled them with a mortal dread, and they fled in haste and affright to the city, reporting that an angel had descended from heaven with a countenance like lightning and *raiment white as snow;* that the earth had shaken, and this supernatural messenger had moved the stone from the mouth of the tomb and sat upon it. If we take the report of the soldiers to the letter, then we make no allowance for the strong tendency of fear to exaggeration. That fear always magnifies its object is a fact as certain as any pertaining to the constitution of man. And to attach no importance to this disturbing influence in the present case is as unphilosophical as, in calculating the orbit of one of the heavenly bodies, to make no account of the forces of the other bodies which most nearly approach it.

It is interesting to observe how much the story told by the soldiers proves when thus understood. It may be asked, How do we know but that this whole account of a guard stationed at the sepulchre is a mere fabrication, designed to make the resurrection of Jesus appear more marvellous and true? It is found in only one of the four histories. The others say nothing of any soldiers at the tomb. In reply I observe that the very fact that only one of the histories makes any mention of the guard shows that no great importance was attached to their presence on the spot by the personal followers of Jesus. The disciples, it is most probable, knew nothing until after his resurrection about the tomb's being watched.* And then the evidence they had of the fact of his having risen was so full and satisfying that it was a small matter to them what the guard said or whether there was any guard at all at the sepulchre. But this is not all. The very story which the soldiers told, bearing all the natural marks of exaggeration, showing so undesignedly that it emanated from minds overpowered with terror, establishes, in a manner unspeakably impressive, the fact that there were persons there, human minds and human senses, thus to be acted upon.

Immediately after the departure of the guard, some women, friends of Jesus, approached the sepulchre. They brought spices with them to embalm the body. They came before the dawn of day, partly, perhaps, to avoid observation, and partly that no time might be lost in the performance of the sacred offices of humanity. As they drew near the spot, questioning

* If the women were present when the stone was rolled away, the suspicion would scarcely have been entertained that the body had been removed.

* The women certainly did not. Otherwise they could scarcely have visited the tomb with the object they had in view.

among themselves whom they should procure to roll away the stone from the entrance of the tomb, they observed that it was already rolled away. Taking alarm at this circumstance, they instantly and most naturally surmised, having so recently witnessed the relentless hatred of his enemies, and thinking of him then only as the unresisting object of their bitterest persecution, that the body of Jesus must have been removed from the place where his friends had laid it. Without waiting to ascertain the correctness of the inference Mary of Magdala rushed back to the city to inform the disciples. John, who alone relates the circumstance of Mary's immediate return to the city, does not mention that any other woman accompanied her to the tomb. Still, in the most incidental manner, it appears even from his narrative, taken by itself, that others had gone with her to the sepulchre. He tells us that upon her arrival in the city Mary said to Peter and himself, "They have taken the master out of the sepulchre, and *we* know not where they have laid him."

After Mary had left the place, the other women who stood at the mouth of the sepulchre, full of surprise and wondering what the removal of the stone could mean, were unexpectedly accosted by what appeared to them, as Mark says, "*a young man in a long white garment*," or, as Luke says, "*by two men in shining garments*," or, according to Matthew, by the angel, "with raiment *white as snow*," that rolled away the stone. This person, as I suppose, was Jesus himself, just restored to life and still arrayed in the long white linen in which his body was wrapped when it was taken from the cross. In the dimness of the light the long white garment of this unknown person, "the fine linen," was the most prominent circumstance. Accordingly we find it mentioned in all the accounts. But Luke mentions two persons clad in white. Were there two? I am aware that the mention of only one by Matthew and Mark does not prove positively that there were not two. As a general rule the omissions of one witness do not negative the assertions of another. Still, in the case of such extraordinary appearances the omission is not so natural as if the facts related were of a more common character. Besides, if there were two, although only one spoke, he would have spoken, or he would have been reported to speak, in the plural. But there is no use of the plural in what was said by this unknown person as reported by either of the historians, and Matthew represents the angel as using the first person singular.* And, further, the tendency of fear is to magnify. So that on the whole, if we had no other means of settling this difficulty, it is more natural that two should be made out of one than that the contrary should have been the case. But there is another circumstance that throws light on this point. When Jesus came to life, he must have thrown off the cloth that was wrapped over his face, and it probably lay near the place where his head had rested. When we recollect how often, in a dim light, white objects have been converted into apparitions by the imagination, and how our ideas of the costume of spirits are unconsciously connected with the habiliments of the grave, is it difficult to conceive that that part of the grave-clothes which Jesus had put off from his head, lying by itself, may have appeared to the highly excited imaginations of some of the women as another person? Suddenly addressed by a person in white, they were led, in the bewilderment of their minds, by the proximity of another white appearance, to conclude there were two persons present so clad. Let me repeat here, it is not the senses of the women whose evidence I am questioning, but the inferences which, in the precipitation of their terror, they drew from what they saw and heard. From the circumstance that the person who spoke to them knew them, and knew the object which brought them to the place, they as naturally believed that they were in the presence of supernatural beings.

How do the lights of truth and nature break upon us as we proceed! That we should ever have questioned the inspiration of these histories! They are full of it to overflowing,—the divine inspiration of nature.

(*This article will be concluded in the April number.*)

Our Friend, our Brother, and our Lord,
What may thy service be?—
Nor name, nor form, nor ritual word,
But simply following thee.

—*Whittier.*

*Although John omits to mention the women who accompanied Mary to the tomb, yet he reports her as saying, upon her return to the city, "We know not where they have laid him." Here is an instance illustrative of the above remark.

THE STILL HOUR.

Thou, O Elder Brother! who
In thy flesh our trial knew;
Thou, who hast been touched by these,
Our most sad infirmities,—
Thou alone the grief canst span
In the dual heart of man,
And between the soul and sense
Reconcile all difference;
Change the dream of me and mine
For the truth of thee and thine,
And, through chaos, doubt, and strife,
Interfuse thy calm of life.

—*Whittier.*

But what is this strength of Christ that comes to us? It is his character, his strength, his purity, his truth, his mercifulness,—in one word, his holiness, the perfectness of his moral life. That is the inner strength. *Phillips Brooks.*

I am the Fountain of Life, that cannot be exhausted.

Whosoever is sorrowful, let him come to me, that he may be comforted.

Whosoever is dry, let him come, that he may be filled with the richness and fulness of the Spirit.

Whosoever is weary, let him come, that he may be refreshed with joy.—*Thomas à Kempis.*

There is only one great character in the world that can really draw out all that is best in men. He is so far above all others in influencing men for good that he stands alone. That man was the founder of Christianity.—*Drummond.*

Thou seemest human and divine,
The highest, holiest manhood thou:
Our wills are ours, we know not how;
Our wills are ours to make them thine.

—*Tennyson.*

THE BOOK AND MAGAZINE CLUB.

The Cheerful Letter Exchange now possesses a headquarters for the transaction of business. In future please send all requests for literature and offers of the same, to be printed in the Book Club, to the Cheerful Letter Exchange, 25 Beacon Street, Boston, Mass.

This does not include a request for a book of which the offer has already been printed in the Book Club. If an offer of "Uncle Tom's Cabin," to be given by Mrs. John Smith, is printed in the Book Club, write directly to Mrs. John Smith.

OFFERS.

Will any one who would like to receive "Black Beauty" address Miss Langmaid, 71 Newbury Street, Boston, Mass.?

Any one desiring school-books please apply to Mrs. W. B. Nichols, 2 Kensington Park, Roxbury, Mass. Mrs. Nichols offers: Guyot's "Geography"; Swinton's "Geography"; "Geographical Drawing Book," E. A. and A. C. Apgar; "The Childhood of Religions," Ed. Clodd, F.R.A.S.; "The Childhood of the World"; "The Children of Nations," George Rawlinson, M.A. Sunday-school Lessons: "The Great Thoughts of Israel," Rev. Albert Walkley; "Beacon Lights of Christian History." Magazines: *Art Interchange*, 1903; *Home Science Magazine; Babyhood; Trained Motherhood; Motherhood*, several years (these last three are especially for the use of young mothers); *Bird Lore.*

The St. Louis Branch offer the following books. Address Mrs. J. H. Lynch, Clayton, Missouri (St. Louis County): "New Elementary Algebra"; "Key to Geometry and Trigonometry"; "Key to Bradbury's Trigonometry"; "Essentials of Arithmetic"; Felter's "Intermediate Arithmetic"; Felter's "Grammer School Arithmetic"; "New Normal Second Reader," New World's Reader; Barnes's "Second Reader"; Appleton's "Fifth Reader"; "Stepping-stones to Literature"; Andrews and Stoddard's "Latin Grammar"; Otto's "German Grammar"; Harkness's "Latin Composition"; Harkness's "First Latin Book"; Alni's "Methods of French." Geography: Somerville's "Physical," Harper's "Introductory," "Elementary Eclectic," Murray's "Physical," Radway's "Elementary." History: Meyer's "General"; Eggleston's "First Book America"; Montgomery's "Beginners"; "Conquest of Peru," Pratt; "Revolt of the Tartars," Baldwin. Miscellaneous: "Christmas Carol," Dickens; "Romola," George Eliot; "Knickerbockers," John Adams; "Battle of the Books," Merley; "Story of the Iliad," Church; "Theophrastus Such," George Eliot; "Uncle Tom's Cabin"; "Courtship of Miles Standish"; "Warren Hastings," Macaulay; "The Spanish Gypsy," George Eliot; "The Armada," Macaulay; Cassell's "Knickerbockers of New York"; "The Spy," Cooper; "Hiawatha," Longfellow; "Snow-bound," Whittier; "A Year of Miracles," Gannett; "Our Mutual Friend," Dickens. Science: "Science Ladder," D. Anvers; "Plants and their Children," Mrs. Starr Dana; "Foundations of Botany," Vergen; Wood's "American Botanist."

Lesson Leaflets, illustrated, for Primary and Kindergarten Classes, are offered by

Mrs. W. B. Nichols, 2 Kensington Park, Roxbury, Mass.

The Cambridge Branch offers the following books. Address Miss M. A. Vinal, 20 Lowell Street, Cambridge, Mass.: "Two Generations," Tolstoï; "Friend Olivia," Amelia Barr; "The Story of my Heart," Jefferies; "The Master of Ballantrae," Stevenson; "The Deserted Village," Goldsmith; "Quentin Durward," Scott; "Stories from Waverley"; "Derrick Vaughan"; "The Wonderful Adventures of a Pullman," E. E. Hale; "Gaspard de Coligny," Besant; "In the Heart of the Storm"; "Not in the Prospectus"; "My Lady Nicotine," Barrie; "The Courage of Conviction"; "Stories of Industry"; "Lays of Ancient Rome," Macaulay; "Lepidus, the Centurion," Edwin Arnold; "Heroes of the Middle West."

The Marlboro Branch offers the following books. Address Miss Della M. Frye, 207 Pleasant Street, Marlboro, Mass.: Lamb's "Tales from Shakespeare," Alcott's "Flower Fables," Longfellow's "Tales of a Wayside Inn," Dickens's "Martin Chuzzlewit," Dickens's "History of England." Books for Children: "Primer of Botany"; Music Pieces and Exercises; "French Grammar"; Harris's "German Lessons"; Metcalfe's "English Grammar"; Strang's "Exercises in English"; "Spelling Book"; "Werner Arithmetic," by Hall, 3 vols. Helps for teachers in the way of magazines and books.

The Disciples Branch offers the following books and magazines. Address Miss Mary G. Stone, Church of the Disciples, corner Jersey and Peterborough Streets, Boston, Mass.: Books: "Cape Cod Folks," Sally P. McLean; "Quincy Adams Sawyer," C. F. Pidgin; "Wagner Story Book," William Frost; "Miss Mouse and her Boys," Mrs. Molesworth; "The Simple Life," Charles Wagner; "A Dog of Flanders," Ouida; "Your Little Brother James," C. H. Pemberton. Booklets: Selections of Sermons of Rev. Richard R. Boynton; "Sweet Melodies," James Russell Lowell. Magazines: *The Delineator*, 1905; *The Motor* (an automobile magazine), 1905.

REQUESTS.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.)

Those who write to us for the first time must send the name and address of a minister as a reference. Without that the request will not be printed.

1. Mrs. J. B. Kline, 401 Fillmore Street, Topeka, Kansas, will be grateful for any of the following books: "How Music Developed," Henderson; "Correspondence between Wagner and Liszt," Hueffer; "Wagner Lexicon," Glasenapp; "Schumann's Letters," translated by Herbert; "The English Novel," Walter Raleigh; "Evolution of the English Novel," Stoddard; "Memories and Portraits," Stevenson.

2. *Dear Cheerful Letter Friends*,—Accept my sincere thanks for all reading matter sent me in the past; but I think sometimes that I am forgotten, as books so seldom come my way, and it is so lonesome without them. I am a sufferer from rheumatism, and I would like to have any literature on the use of electricity in the treatment of diseases. There is one called "The Electropathic Guide," published by J. B. Bunnell & Co., New York. I would like to get for reading any of Charles Reade's works, and my boy would like any of W. H. G. Ringston's or Ballantyne or Marryat's writings. Address H. G. Gardiner, Iron Bridge, Ontario, Canada.

3. During these long winter evenings in the country I have really hungered for something to read. I like any good novel and such papers or magazines as the *Ladies' Home Journal*, *Youth's Companion*, etc. Last year some unknown family sent me the *Designer*, which I not only found helpful in making the children's clothes, but in other ways about the house, and the stories in it. I would be real glad to have it again this year, but I shall just be grateful for anything. My family consists of husband and three children, boys eleven and seven, girl four, years. Mrs. E. R. Abbitt, West Appomattox, Virginia.

4. Mrs. Hattie D. Wood, Mannsville, Indian Territory, asks for "St. Elmo," or any current magazine.

5. Mrs. E. A. Clark, Levant, Maine, would

be pleased to receive a good novel or a book of poems.

6. Miss Vernie Whiting, Old Mystic, Connecticut, is confined to her wheel chair, suffering greatly. She will appreciate anything that may be sent.

7. Mrs. J. H. Tyner, Collinsville, Indian Territory, asks for "Outlines of General History," by Colby.

8. Mrs. M. L. Stricklin, formerly of Waco, Texas, but now of Cottula, Texas, will be very glad to receive suitable reading for the nine (white) men who are working on the farm, and are eager for reading.

9. I wish to thank you for the books sent me before; and I ask you now for "Mrs. Wiggs of the Cabbage Patch," or any other good books. Mrs. E. R. Steffy, 912 Front Street, Marietta, Ohio.

10. I have a great desire to do good, and, being poor, I can do but little; but in that way, passing on good reading matter, I may do some good. So I shall be glad of any reading matter or cards for children. We have built in this State an Odd Fellows' Orphans' Home. The house is in this county, about eight miles from Piedmont, two miles from Greenville, the county seat. The home has just been opened with nine orphans. The board of trustees wants to get up a library of a few good books to start with. Now, if some of your readers have some second-hand books, suitable for children and young people, and will send them to me, I will place them where they will do good for years to come. J. J. McWhorter, Piedmont, South Carolina.

11. Mrs. Senie Murphy, Chesterfield, Ohio, mother of four children, will be glad of a current magazine.

12. Miss Florence Criste, Madisonville, Ohio, asks for the *Ladies' Home Journal*, beginning January, 1906.

13. Mrs. Dora Rhodes, Ault, Colorado, asks for the *Youth's Companion* and *Ladies' World*, 1906.

14. Rev. A. J. Blackburn, Ringgold, Ohio, asks for "Gates Ajar," or any reading.

15. *Collier's Weekly* for 1906 is asked for by L. H. Kirby, Lenoir, North Carolina.

16. Mrs. Ella McNamar, Park Rapids, Minnesota, Witson's Logging Camp, No. 3, will be especially glad of any reading, as they are a long way from town.

17. Mrs. L. B. Davis, Shiloh, New Jersey, and her son, aged fifteen, will be glad of any reading. Mrs. Davis seldom gets out, and is very lonely.

18. Mrs. R. F. Tyson, Ansonville, North Carolina, with five children and no school near enough for them to attend, will be glad of suitable reading. Children's ages, fifteen to three years.

19. For myself I would like to have Dr. Alice B. Stockham's books, a good Teacher's Bible, and a new dictionary. Mr. Pryor would be glad to receive any of Dr. Warren Felt Evan's books or Dr. J. H. Dewey's, or Floyd B. Wilson's "Paths to Power," or "Man Limitless." The pleasure I have received through the Cheerful Letter Society cannot be reckoned in dollars and cents. I wish I could thank all the kind friends personally who have sent me reading matter and written me such good letters. Mrs. E. W. Pryor, Chestnut, Virginia.

20. Will you please send me "Transfiguration of Miss Philura," "Story of the Other Wise Man," "The Faith that makes Faithful," or any good books will be highly appreciated. I have an aged father and mother, an afflicted sister, who need my care and attention. Father has been an invalid for some time. Mother is afflicted with rheumatism a great part of the time. I am very closely confined at home, so books are a great source of pleasure to me. Father and mother like me to read to them. I shall be very thankful for any good, helpful reading. Miss Sarah Taylor, Pearch, Bedford County, Virginia.

21. Mrs. S. A. Pace, formerly of Waxahachie, Texas, but now of Red Oak, Texas, R. F. D. No. 1, wishes to thank all the kind friends who have sent her reading, and will appreciate any cards or picture-books for her children, five and six years of age.

22. Mrs. R. H. Berger, Longford, Kansas, would like the *Home Companion*, and her

daughter Nettie, aged fifteen, "Rebecca of Sunny Brook Farm."

23. Mrs. Bettie Braswell, Polkton, North Carolina, asks for reading for her children, seven to seventeen years of age.

24. "Paul and Virginia" is asked for by Mrs. W. A. Crogan, Winterport, Maine.

25. Mrs. H. O. Blaisdell, St. Albans, Maine, will be very grateful for any reading. Mrs. Blaisdell passes on all reading, not only to those in her neighborhood, but to the lumber camps as well.

26. Mrs. Verda L. Francis, Van Alstyne, Texas, R. F. D. No. 2, asks for "Sant' Ilario" and "Don Orsino."

27. The *Ladies' Home Journal* for 1906 is asked for by Mrs. E. N. Robinson, Marion, Virginia.

28. Lizzie Town, Toronto, Kansas, will be glad of any reading, especially the *Argosy*.

29. Mrs. Lucy L. M. Barrett, Pedlar Mills, Virginia, will be grateful for any reading.

30. The *National Magazine* for 1906 is asked for by Mrs. Ida Latson, Olympia, Washington.

31. I want to thank all who have kindly sent me reading, and ask them not to send any more, as I am not so confined now. Please remember, too, that the Cheerful Letter Book Club has been both a benefit and pleasure to me. With best wishes, Miss Kate A. Wirick, Lloyd, Jefferson County, Florida.

32. I wish through *The Cheerful Letter* to thank sincerely all who have so kindly sent me reading in the past, and to request that they continue to do so in the future. I would thank each one, but often there is no address sent. I feel sure that all would be glad to know how very much we enjoy and appreciate the reading. I receive a good many magazines, but very few books. I should be so glad if some of the members will send me some books occasionally. Mrs. Thomas H. Drummond, Box 28, R. F. D. No. 1, Sandidges, Virginia.

33. Miss Mitford Quisenbury, Marion, Virginia, would gladly receive magazines, which she will pass on.

34. Irene McGehee, Vulcan, Virginia, will be very glad to receive magazines.

35. Any reading will be welcome to John Durham, Mountain View, Oklahoma.

36. Any current magazine will be appreciated by Mrs. H. C. Martin, Vinton, Virginia.

37. Mrs. Lulu L. Shearer, Farner, Tennessee, is forming a Lending Library, and will be very grateful for any contributions.

38. Mollie S. Mills, Spencer, R. F. D. No. 2, Virginia, will be glad to receive the *Ladies' Home Journal*, or any other reading.

39. Ella Rakes, Charity, Virginia, will be thankful for any magazines.

40. Mrs. Minnie L. Gest, Morrow, Ohio, asks for "Kentucky Cardinal" and "Aftermath."

41. Mrs. J. A. Wheless, Ansonville, North Carolina, asks for "Barriers Burned Away" and "Stepping Heavenward."

42. *Dear Cheerful Letter Friends*,—I wish to thank all who responded to my appeal in the December number for cards, books, etc., for our Christmas tree. I received enough for every child to have something. I would have been glad to write to every one, but this I could not do. We shall be so grateful for any books or magazines for our library, it does not matter how old a book is. Mrs. J. Porter, Doerun, Colquitt County, Georgia, R. F. D. No. 3.

THE MOTHERS' COUNCIL.

IRRITABLE CHILDREN.

(*Continued.*)

The method will naturally vary slightly with the age of the child, or rather the application, since the principle will be the same. It may be thus summarized:—

1. The greatest possible gentleness of manner.

2. Great firmness in inflicting some decided penalty, which must not be called

punishment, and must be divested of any suggestion of fault-finding.

We will suppose a child of five years old to be the subject of the experiment.

Some time is selected, when the child (we will call her Mary) is feeling happy, and when, by loving and tender treatment, her heart has been brought into a state which will make it open to what her mother may say. Perhaps her mother has been playing with her for an hour or two, and now takes her up in her arms to rock and sing to her, or tell her stories, before putting her to bed. After a while she takes occasion to say something like this:—

"I notice, my darling, that you sometimes burst out crying and screaming (as 'this morning' or 'yesterday'). I don't blame you at all for this. You don't mean to be naughty, I know. You feel as if you could not help it, don't you?"

"Yes, mamma," says the child, "I really can't help it."

"I know you feel so," says her mother, "and so you must always remember that I am not displeased with you at all. But you would like to cure yourself, would you not, of these fits of crying?" (or "of being angry," as the case may be).

Perhaps Mary, having just been told that she is not naughty on such occasions, asks why she ought to cure herself. Her mother answers:—

"Why, because it makes us unhappy. And it makes you unhappy, too. Don't you think that, if you were sick, I ought to try to help you to get well again? and that you ought to do all you could to cure yourself? These fits of temper, though they do not make me displeased, make me very sorry. They are like fits of sickness. Indeed, they *are* fits of sickness. No one feels perfectly well when he is angry. And then it would be a dreadful thing for my little girl to grow up unable to control herself. It would make people dislike her, and dislike to be with her. I have sometimes known a grown-up woman, who had not learned to control herself when she was a little girl. When she was grown-up, it was so much harder that it was almost impossible. She would have given anything then to have cured herself when she was a little girl. But then it was too late."

Mary will now ask how she can cure herself.

"I wish there were some pleasant cure," her mother may say. "But such things are generally rather hard to cure. I'm afraid I do not know any better way than to think of something that you do not like, and always do that whenever you find that you have not succeeded in being patient and good-tempered. How would it do to go to bed half an hour earlier? Would not that help? You see, it would not do to choose something that you did not mind, for then you would forget easily. I should not want to *send* you to bed, for that would seem like punishment; and I do not want to punish you. But you might send yourself to bed as a cure. I would leave it to you. If I find that you forget, I would write you a little note to remind you. I wish, of course, that you could cure yourself easily and soon; but such things do not get cured all at once. But I want you to remember that I am never in the least displeased with you when you have these bursts of temper. I am only very sorry, and I love you just as much as ever. So do not feel afraid to come to me and to talk to me just as usual. I am always ready to love you and to help you and comfort you. We will do all we can together to cure you, and I will help you in every way that I can. Now, good-night, my darling. You are a good girl to want to cure yourself of a troublesome habit; and I am sure that, if you try hard enough, you will succeed."

The system must now be carried out firmly and patiently; and who can doubt that with a nervous, excitable, irritable child some such method as this is better than sharp reproof and arbitrary punishment, or the opposite mistake of leaving the poor child to grow up undisciplined and uncontrolled, to learn too late, by the hard and fruitless lessons of experience, what her mother should have taught her in early childhood.

Of course, there will be variations and amplifications in the conversation, as, for example, that it is our duty to make every one as happy as we can, and to save every one as much as is in our power from anything that is unpleasant; stories, also, of the harm done by not learning self-control, and the good accomplished by men and women who have a sweet and patient temper. President Lincoln may be one example.

L. F. C.

Mrs. Laura Hylbert's address has been changed from Evelyn, West Virginia, to Gifford, Illinois.

NATURAL HISTORY.

CATS AND THEIR AFFECTIONS.

(Continued.)

The propensity of cats to adopt the young of others, not always of their own species, leads to strange freaks. Our kitchen cats, who live in the cellars and woodshed, now and then take a kitten from another's box, and make it their own. The strangest and drollest case of this parental partnership in my knowledge concerned the stable cat before mentioned, who again had a litter of white kittens. They lay in a cow's manger, and were watched by a white hen whose eggs had been taken from her systematically. In the absence of the cat she regularly sat upon the kittens, while they squirmed and scratched unconcernedly beneath her. When I went to see them, she flew in my face, cackling furiously; and, if I had not been warned beforehand, and on my guard, I should have been clawed. She perched on a rafter overhead, scolding vehemently during the visit. In the evening, when the cows came in, one of them munched its supper from the rack in which the kittens lay with the hen or cat. No objection was made by either party. We were curious to see whether the hen would take the kittens to walk; but before they reached that stage the mother conveyed them to the kitchen, put them in charge of the cook, and disquieted herself no more about them.

I saw an intimacy between another cat and hen at a country neighbor's. They were seldom seen apart, strolling about the grounds together, sunning themselves for hours on an old-fashioned cellar door, the hen from time to time bestowing a vigorous peck on the cat, which was never taken in bad part; and they plainly liked each other's society better than that of their respective kin.

I have said that deafness among white cats is infrequent. Not one in twenty of mine and their kittens has lacked the sense of hearing; and I have tried experiments with scores of others, and found but two or three deaf ones among them. The superstition has been set on foot, and it is amazing how intelligent and educated people give in to it. A lady who lives in our neighborhood had two very pretty common blue-eyed white cats. She told me they were both stone deaf, that white cats always were; and, when I assured her that it was a mistake, she modified the assertion by saying that blue-eyed white cats invariably were. She then spoke of the intelligence of hers, adding that they ran from any part of the grounds at the sound of the dinner-bell. "What, the deaf cats?" I asked, on which she burst out laughing, and frankly owned that she had never tested the question.

Darwin in one of his works brought forward this fancied peculiarity in proof of some of his theories; but one of his sons told me that it had been omitted from subsequent editions, as his father had become convinced that it was fallacious. There is such an obstinate clinging to a belief of this sort that, when I satisfied visitors by experiments that my cats were not deaf, many of them accounted for it by the mixed breed. Pure Persian cats were always deaf, at least, if blue-eyed. As those I subsequently had were all green- or amber-eyed, and one of the kittens I gave away, which was blue-eyed, was deaf, I was uncertain about the truth of this until the fair Ophelia spent a summer with us. She was full-bred Persian, with a tail like a fox's brush, and large, deep blue eyes, and her hearing was as acute as that of any cat on the place, gentle or simple. Ophelia came during the absence of her mistress at the seashore, and I thought she would have died of grief and homesickness. The other cats at first resented her coming, but soon accepted her, and even tried to make friends. She was solitary and inconsolable, and found her only comfort in human sympathy. She did not attach herself to us; but, when we stroked her, she would close her eyes, throwing her head backward, as I have often seen unhappy women do, and sigh deeply. She did not try to run away; but she never made herself at home, and pined so visibly, I was glad when she returned to her old friends and quarters. I have since seen a number of blue-eyed white Persian and Angora cats whose hearing was perfect, but not a deaf one that I can remember.—*Mrs. S. B. Wister, in Temple Bar.*

THE EARL OF SHAFTESBURY.

(Continued.)

A year had scarcely elapsed since the passing of the act to amend and consolidate the law relating to factories and workshops, when a cry from India compelled him to "resume the weapons he had long ceased to handle," and stand forth as the champion

of the women and children of India, who were suffering under a grinding oppression, even worse than that from which the women and children of England had been delivered. Under successive governments Lord Shaftesbury called attention to the cruel system in operation in the Bombay factories, but without effect,—a system as barbarous as that which once existed in this country,* but aggravated, in a fourfold degree, by the heat of an Indian climate and the disregard of a weekly day of rest.

In meeting the argument, if argument it might be called, urged in palliation of the labor, "that it was light," he said no doubt much of it was light, if measured by the endurance of three or four minutes:—

"But what say you, my Lords, to a continuity of toil, in a standing posture, in a poisonous atmosphere, during thirteen hours, with fifteen minutes of rest? Why, the stoutest man in England, were he made, in such a condition of things, to do nothing during the whole of that time but be erect on his feet and stick pins in a pincushion, would sink under the burden. What say you, then, of children,—children of the tenderest years? Why, they become stunted, crippled, deformed, useless. I speak what I know. I state what I have seen."

On the 28th of April, 1881, Lord Shaftesbury attained his eightieth year. It was celebrated as a national event. Under the auspices of the Lord Mayor (the Right Hon. William McArthur, M.P.) the committee of the Ragged School Union took the initiative to do honor to their president; and a great meeting in the Guildhall was arranged to celebrate the day, to do honor to his lifelong work, and to present him with a portrait of himself, painted by Mr. B. S. Marks.

Rarely, if ever, was there such a meeting held in that historic hall. Every part of the great building was crowded long before the commencement of the proceedings, while on the platform was assembled a distinguished company, including members of both Houses of Parliament, ministers of the gospel, notable merchants, ladies and gentlemen of all shades of opinion and of all stations, representing every estimable phase of political, religious, and social life, all with one common object in view, to do honor to the man who had proved himself the greatest benefactor of his generation. It was a singularly impressive scene, that vast and brilliant assembly. But not one whit less impressive, nay, it may be said that far more impressive, was the scene outside the building, where flower-girls with their well-filled baskets of spring flowers, costermongers with their gayly dressed donkeys and barrows, and Ragged School children thronged around the hero of the day, scattering flowers in his path, and pouring upon him "the blessing of the poor, and of him that was ready to perish."

*England.

Mr. Forster's personal reminiscences went back for half a century to the time when, as a boy, he saw Lord Ashley on horseback "coming to contest a Dorsetshire constituency in the Tory interest, followed by a Tory mob." We cannot quote the speech; but there was one expression in it, relating to Lord Shaftesbury's conduct of the Factory Movement, which particularly gratified him, inasmuch that over and over again his injunctions were: "If anything is told of my life after I am gone, let those words of Forster's be recorded. I don't think, in the whole course of my life, any words ever gratified me more." The words were these: "The good conduct on the part of the population was in a great measure due to the moderating influences which were brought to bear on them by Lord Ashley. How do I wish that all agitators, when they are advocating the removal of great and real grievances, would take an example from the way in which Lord Ashley conducted that agitation, and remember with what care they should consider both the immediate and the ultimate effect of what they say upon those who are suffering."

Between the years 1874 and 1884 Lord Shaftesbury's attendance at public meetings knew no cessation. There was scarcely a social, political, or religious movement set on foot in which his co-operation was not solicited, and, if practicable, obtained. The effect was not in the least degree to diminish his affection for the old societies. On the contrary, his love for them, instead of waxing colder, increased as the years went on.

It was a habit of Lord Shaftesbury's mind to look at almost every question from

the standpoint of the poor. Thus, when the question of Evening Communion was under the consideration of the Evangelical clergy, he said:—

"We must consider what has long been the condition of these people, and have some regard to their wants, habits, customs, and feelings; and we must remember that vast numbers of them, especially the women, have not a moment's leisure from domestic duties till the evening; and the rectors and vicars of large parishes tell me that, for one poor man or woman who has attended morning communion, fourteen or fifteen have attended evening communion. And it is the testimony of those who have witnessed such scenes that it is quite refreshing to observe the humble and devout manner in which these poor creatures assemble round the table of their blessed Lord."

Again, on the same subject:—

"The people are calling out for the Lord's Supper in the Mission Rooms. Now, if it were given out by a large body of the ministers of the Church that they would administer the communion in the evening, many of the poor with whom we have to deal would be likely to attend; but, if it is to be given out that the ministers of the Church of England will never consider their convenience and necessities, they will certainly stay away from the churches altogether.

"And how, I ask you, in such a refusal can the Church of England call herself the 'church of the people'?"—*From "The Life of Shaftesbury," by Hodder.*

LETTERS OF A SISTER.

To James Freeman Clarke.

NEWTON, Jan. 21, 1838.

My dear Brother,—First, there is a book belonging to Mr. Francis, borrowed by you some years since,—a theological work by Heinroth,—afterward lent by you to Mr. Peabody, afterward returned by him to you at Louisville last year; and further tradition saith not. Mr. Francis asked me about it, and I told him I would write to you about it; but, "no, no," he said, I must not trouble you, "by no means," "it was no matter." Pray, now, *if you have it,* do send it home. Second, Little & Brown have despatched four copies of Carlyle to Carey and Hart, to be forwarded to you at Louisville. They are for Messrs. Keats, Goodwin, Pirtle, and Bliss. Two copies belonging to you I expect to send by a private opportunity, and that they will arrive before the others.

Mr. Emerson is to deliver his lectures at Cambridge next, having been invited by some people who have made a subscription to pay him. I fear Mr. Bowen will think Transcendentalism is coming in person to attack him in his own stronghold. The panic seems to spread.

Mr. Peabody has determined to accept the call to New Bedford, or rather has accepted it for the spring. There is great mourning over his decision in Boston. He is the greatest of favorites, as a preacher, particularly. He still holds to his old doctrine of not putting ideas or thoughts into sermons, and declares that, when he puts an idea, or half a one, into a sermon, it fails entirely of having any effect.

I was very glad to get your letter written in such good spirits. I wish you would explain the meaning of the Kentucky Convention to which you allude, and what are its specific objects. We had an abolitionist lecturing here who converted mother back again into an anti-abolitionist. He told the people, if they wish the slaves emancipated in ten years, they must give $5; if in five years, they must give $10. Mr. Peabody says he has had an article half-done for some time, which he will finish and send; but it is on a subject abhorred by you,—some doctrinal point, I think. I told him he had better send it, since you would never write such a one yourself if the people were starving for it (he said that). He also affirms that we have all done him a great injustice in saying that he was not a very decided character, or that he hated to make up his mind; and he has with difficulty disabused his wife of that opinion instilled into her tender mind by old Mrs. ——, yourself, and me. I recollect she was quite indignant at the suggestion at the first moment, but it seemed to sink into her mind; and she finally adopted it.

I am glad to hear of my friends, the Speeds. I dreamed one night that they had come, and great was my pleasure in receiving them, though our further proceedings were rather vaguely defined. I am glad, too, that they and Eliza have joined our church, and I believe that none of them are separate from us in feeling. I saw Mr. Osgood the other evening, and he told me he had a letter from the Judge.

Our conversation, indeed, was principally of them and you. He will settle at Nashua.

(This letter is too long to insert, entire. The rest will be given in the April number.)

THE CHEERFUL LETTER EXCHANGE.

OBJECTS.

1. To cheer and comfort the lonely and discouraged—not only invalids, but all who need cheer and comfort—by the interchange of letters and by gifts of books and periodicals.

2. To supply in some measure to young people in remote places the lack of schools, by gifts of school-books, letters, and, for those who desire it, correspondence classes on history, the natural sciences, and other interesting branches of study. If any desire to join such classes, they may send their names to our secretary.

3. Also to supply, to some extent, the lack of a church. One good sermon or sermon extract is printed in each number of the paper. These sermons are never doctrinal, but practical, and intended to cheer and comfort the sorrowful and aid in giving a vital religion without regard to sect or creed.

4. An important part of our mission is to mothers of young families, who feel the importance of their sacred charge and are anxious to learn all that can be known to make of their children good, upright, useful men and women,—good citizens of the country,—for which we must all work together if we would make it fulfil its mission among the nations of the world and to the races of mankind. We give books on subjects connected with the training of children, and our columns are open (in our "Mothers' Council") to all who have questions to ask or interesting suggestions to make on topics important to mothers.

Any minister (of any sect) who receives this paper is invited to write to our headquarters (see address on this page) and give names and addresses of those who may be cheered and helped by becoming our correspondents.

No *theology* is disseminated in our paper. All the religious matter is intended merely to strengthen, cheer, and comfort those in need of such practical help.

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, March 2, at 25 Beacon Street, Boston, at 10.30 A.M. All interested in Cheerful Letter work are cordially invited.

Headquarters for the Cheerful Letter Exchange have now been established at 25 Beacon Street, Boston, and the assistant secretary, Mrs. L. B. Porter, will be found there on Mondays, Thursdays, and Fridays, to receive callers.

Hereafter, address all communications, intended for the Cheerful Letter Exchange, "Cheerful Letter Exchange, 25 Beacon St., Boston, Mass." This includes offers of books and periodicals and requests for the same, subscriptions, changes of address, requests for discontinuance, begging letters received by members or branches.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our assistant secretary, Mrs. L. B. Porter.

The editor will send to any minister who desires to receive them, the previous numbers of the *Cheerful Letter* containing extracts from the Life of Lord Shaftesbury, the great philanthropist of the nineteenth century.

Secretary of Cheerful Letter Exhange, Mrs. Harris Kennedy, Readville, Mass.

Assistant Secretary, Mrs. L. B. Porter, 25 Beacon Street, Boston, Mass.

Editor of the "Cheerful Letter," Miss L. Freeman Clarke, 91 Mt. Vernon Street, Boston, Mass.

Treasurer, Mrs. Charles T. Catlin, 25 Beacon Street, Boston, Mass. Make checks payable to Mary Louise Catlin.